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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

पुस्तकालय
गुरुकुल कांगड़ी

Edited by Professor RAMA DEVA.

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THE

Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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Social Unrest and its Remedies.

III.

In the present article we will continue to give an expository, historical and occasionally critical account of the various phases of Socialism. To generously criticise any doctrine the best policy is to clearly state it and though socialism be a household word, yet the true kernel and aim of the socialistic propaganda is almost unknown, especially in India, (though it is to be rejoiced at and not to be lamented). Many men though they have not even the most distant conception of what it really is, fear and detest it from the bottom of their heart, or praise and

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extol it to the clouds. Our attempt shall not be useles though it merely dispel the self-deceptive ignorance of th few or only expound that vague and ambiguous ter whose definitions blend into one another like the shading on a pigeon's neck.

First then with Carlyle's socialism as propounded i his 'Sartor Resartus,' 'Socialism and Unsocialism,' 'Pas and Present' and 'Latter Day Pamphlets,' and that of Lor Beaconsfield as advocated in his political novels of 'Sybil and 'Conningsby'. There are numerous passages i Carlyle's writings in which he hurls forcible invective against the chaotic irreligious order of the presen society. According to him society, long pining, diabetic consumptive can be regarded as defunct, for those spasmodic galvanic sprawlings are not life; neither indeed will they endure, galvanise them you may, ever so much beyond two lays.

The degradation of the lower classes is thus depicted in one painfully beautiful passage :—

"A full-formed horse will, in any market, bring from twenty to as high as two-hundred Friedrichsd' or : such is his worth to the world. A full-formed man is not only worth nothing to the world, but the world, could afford him a round sum would he simply engage to go and hang himself. Neverthless, which of the two was the more cunningly-devised article, even as an engine? Good Heavens! A little European man, standing on his two legs, with his two-five fingered Hands at his shackle bones, and miraculous Head on his shoulders, is worth, I should say, from fifty to a hundred horses"!

Then an observant eye discerns everywhere that saddest spectacle :—The poor perishing, like neglected, foundered Draught-cattle, of Hunger and Overwork; the rich, still more wretchedly, of Idleness, Satiety and Overgrowth, mere building beavers, spinning arachnes, much more

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the predatory, vulturous and vulpine species do not discern it well.

From the inmost depths of Carlyle's heart comes the cry that a captain of Industry is a Mammon-worshipper: a wretched Materialist, a Midas-eared Mammonist, and a double-barrelled, idle Dilettante. He is not a Chevalier but a buccaneer in search of gold.

In short, the socialist doctrine of Carlyle and Beaconsfield is substantially the same as that of St. Simon, although their arguments are couched in thoughts that burn and words that breathe, while the present competitive system meets with the most searching criticism such as is almost unrivalled in pungency and effectiveness. *We find that an aristocracy of talent is needed; that religion is eternally necessary, but that the old religion was dead; and that the new era belongs to Labour.*

"Labour must become a seeming national giant, with a soul in the body of him, and take his place on the throne of things leaving his Mammonism, and several other adjuncts, on the lower steps of said throne." (Socialism and Unsocialism P. 85.)

In his Sartor Resortus we read the following:

"If Government is the outward skin of the Body Politic, holding the whole together and protecting it; and all your Craft Guilds and Associations of Industry, of hand or of head, are fleshly clothes, the muscular and osseous Tissues (lying *under* such skin), whereby society stands and works; then is Religion the inmost Pericardial and Nervous Tissue, which ministers life and warm circulation to the whole. Without which Pericardial Tissue the Bones and Muscles (of Industry,) were inert, or animated only by a galvanic vitality the skin would become a shrivelled pelt or a fast-rotting raw-hide; and society itself a dead carcass—deserving to be buried. Men were no longer Social, but Gregarious; which latter state also could not continue, but must gradually issue in universal selfish discord,

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hatred, savage isolation and dispersion ; whereby the very dust and dead body of society would have evaporated and become abolished."

Such are the sincere and impassioned outpourings of the heart of Carlyle. They explicitly tell us that religion and religion alone is the foundation stone of social life, that an irreligious nation is like a dead carcass deserving to be buried. Truly such a nation is like a ship without an oar, a rudder and a mast, even without a pilot, which is sure to be soon foundered or split against the hidden rocks. Hence those reformers who want to renovate society on a materialistic basis are still groping in the dark and are far far away from the realization of their aspirations.

Fourierism M. Fourier has conceived a most ingenious Theory of the Four Movements, by which he makes us, believe that our planet is to exist 60,00 years out of which only 5000 have passed (What a true divination it is of the origin and future existence of this earth ! Geologists, biologists and evolutionists have in vain left the sphere of spiritual divinations and ploddingly wandered trackless in materialism). These years, moreover, constitute a period of a lamentable misunderstanding between the creature and the Creator. They have been marked all along by suppressed passions and inclinations and perverted institutions. He proposes to give a free, unconditioned play to our unbridled passions and unrestrained desires, by specially organizing society in groups of 2000 persons, called Phalanxes. This reconstruction and Palingenesis, *if we could but drop* the scales from our eyes; shall take us into the promised land, where the Millennium, in all senses, may be considered as approaching !!

Then in the philosophy constructed by the befogged and obfuscated, or clouded and mystified ingenuity of Monsieur Fourier as of many other socialists, house—slaves are mere anachronisms. They will be replaced partly by mechanical arrangements and partly by

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free professional men for whom these services are agreeable and attractive. It is obvious that by devices such as these, socialists make a very effective appeal to the lowest passions of the lowest classes. There are to be no private cooks, butlers, kitchen-maids, parlour-maids, office peons, valets, sweepers, and hundreds of other professional men

The principal economic features of this scheme are:–

(*a*) There shall be phalanges containing about 2000 members who shall produce all the articles required by them.

(*b*) A certain minimum shall be assigned to every member whether capable of labour or not.

(*c*) A labourer shall be appointed to his function by the choice of his or her companions.

(*d*) All shall live in a phalanstery to save expenses.

(*f*) Private property and inheritence shall not necessarily be abolished.

Even from so brief an outline, it must be evident that Fourier's fantastic phalanxes fatuously fabricated by fairy fancy are fairly fallacious and fictitious. We ought not to contemplate his scheme from the economic point of view only—from which it is not impossible—but from the social, moral, and general stand points from which it is demonstrably and essentially impracticable. We all instinctively feel what deadening results will follow when,

> "the passions cramped no longer
> shall have scope and breathing space;"

when the principal of the indissolubility of the marriage

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bond is cast to the four winds; when free love and community of wives is the universal rule, when there is no secrecy and privacy in the charmed family circle, and when homesteads and blessed hearths are transformed into barracks and boarding-house kitchens. Apart from these moral considerations, the economic are not less significant. The proposed phalanxes are incompatible with the system of large production, division of labour and employment of excessive machinery. The consequence will be that poverty will be universalized and society shall sink into semi-pauper and semi-barbaric condition and be drowned in the bottomless marsh of misery and ignorance.

hristian Socialism.

The tender feelings of some English Divines revolted againat the Socialism of France which threatened to shake Christianity to its foundations if it were not itself Christianized. "We have protested," wrote Maurice, "against the spirit of competition and rivalry, precisely because we believe it is leading to anarchy and must destroy at least the property of the rich as well as the existence of the poor." Maurice dreaded above every thing that horrible catastrophe of a Manchester ascendency which he believed was fatal to intellect, morality and freedom and he was very far from seeking the most monstrous and anarchical remedy proposed by true socialists.

Ludlow and Charles Kingsley also vehemently denounced competition and *most truly, insisted that ethical and spiritual principles were the true bonds of society.* As a remedy they proposed Christian Socialism which was nothing but a grandiloquent term for friendly, voluntary co-operation for productive purposes in which groups of working men became their own employers and distributed profits in proportion to the labour of each member. The term was offensive alike to theologians and socialists; and

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alienated Christians who were not socialists and socialists who were not Christians.

The teachings of Maurice and Kingsley, when put in general terms, appeal with greater force to the Indian mind, though perhaps unintelligible to the Mammon-worshipping European.

They believed—

1.—*That social re-organization must be preceded by individual reformation.*

2.—*That self-help was the essential condition of all progress.*

3.—*That co-operations must be voluntary.*

4.—*That the possessors of private property are not thieves and robbers, but Divinely appointed stewards.*

5.—*That the only true basis of human brotherhood is the acceptance of a common Father* and a common Saviour.

6.—That working-men had nothing to expect from the State or Parliament.

We are in full sympathy with what we have italicised and if we have time we shall show that from times immemorial these principles form the foundations of the Hindu body politic. But for the present we hasten to meet the arguments of some extreme Christian socialists like Mr. Headlam. That High Church Clergyman positively denies the existence of any teaching about life after death and sympathises with the views of extreme secularists. (B) He and his followers favour a vast scheme of land nationalization, so that the people may be withdrawn from the temptations and miseries of the life of great cities and placed amid healtheir surroundings. (C) He is also in agreement with the true socialists on the questions of the state ownership of

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the means of production and the general arrangements of the socialist state. (D) On the question of compensation to the present owners of property, Mr. Headlam speaks with no less uncertainty than that of Henry George. "As for compensation," he remarks, "from the point of view of the highest Christian morailty, it is the landlords who should compensate the people, not the people the landlords." Thus his Christian socialism is parellel to that of Karl Marx as will be apparent presently.

We shall deal with the teachings of one more Christian socialist who has been very severely handled by that distinguished economist Mr. W. H. Mallock. According to the author of "the Gospel of To-day" Christian Socialism does not aim at making men equal in respect of their ability, for to do this would be quite impossible; *but it aims at producing an equality of a practical kind by inducing the men whose ability is most efficient to forego all personal claims which are founded upon their own exceptional powers*, so that the wealth which is at present secured by these powers for themselves may in the future be divided among the mass of their less able brethren.

If the author means that *inducement* does not imply any interference of the state in forcing the men of genius to ferego all personal claims but is rather moral or social and thus voluntary, then *that is practicable* in the advancement of present day morality and it did prevail through the institution of *Varn Ashram* and even now partially exists among the Hindus. But if he means something else, he richly deserves the adverse criticism of Mr. Mallock.

Karl Marx. We have now come to a most important phase of socialism, the scientific and revolutionary socialism of the Marxian School. This systematized body of doctrine embraces all the preceding and motley theories of even distribution and prevention of open competition.

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Marx holds that labour is the sole producer of wealth and it is a common doctrine of morality that every one has a right to the whole of what is produced by him. This has given rise to a popular formula: "All wealth is produced by labour and therefore to the labourers all wealth is due" How all wealth is produced by labour has been very elaborately proved by Marx from Ricardo's Theory of Value.

Moreover, machinery to which so much increased output of wealth is due, is *nothing but past labour in disguise-that too the labour of the average multitude,* labour crystallized and embodied in an external form and used by present labour to assist itself in its own operations.

Again, ability is not a personal but Social product and hence society is justified in expropriating, restricting and dividing the rewards of that ability.

Private property is robbery.—This does not, of course, mean that propertied persons are thieves in the criminal sense of the word, that they have got their possessions by the aid of dark lanterns and false keys. Marx shows that the mass of private capital rests originally on conquest, the dispossession of former owners by force, confiscation of peasant farms, plundering of colonies, abuse of political power, division of ecclesiastical property, protective duties, parliamentary jobbery, newspaper bribery and mostly (in the present day) on the accumulations of employers' profits. Though that clear writer does not make a particular individual Paul or Peter responsible for robbery, yet his more enthusiastic and less scientific followers have consciously or unconsciously not attended to his limitations and thus generalized that this anarchical form of property should be forthwith snatched from its present possessors without giving them any compensation for it.

Profits are theft, an exploitation and an extortion— Money is a mask to conceal the daily and hourly

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exploitation of the wage-earners and the capitalist becomes a vampire, a money-grubber, and a thief. The labourer does not receive his full share of the product but very much less, *in* fact only what will bring him the absolute daily necessaries of life. He works ten or twelve hours, while his wage is produced in six. Whatever he produces beyond his necessaries, is appropriated by the capitalist. This surplus value is absorbed in daily driblets by the great sponge of capital and becomes the profits of *entrepreneurs*, partly supporting their luxurious household and partly furnishing their endless accumulations of capital.

To pluck up by the roots all the exploitation by private interest, destructive crises, the evils of over-production, swindling and speculation, credit and usury, private monopoly, corruption, precarious idleness, boundless luxury, and crimes against property, there is but one remedy and that is "the transference of private and competing capitals into a united collective capital," public organization of labour and of the distribution of national income— the share of each producer in the necessaries of life being defined by the time he works.

This, in brief, is the upshot of the economic aspects of scientific socialism, but what concerns us most is Marx's well-laboured argument about the inevitable approach of socialism in near future— an argument upon which he brings to bear all the weight of his mystical learning and Hegelian light.

Marx ingeniously seeks the origin and proves the necessity of the present order of things and the necessity of another order into which the first must inevitably pass over; and this all the same, whether men believe or do not believe it, whether they are conscious or unconscious of it. *He treats the social movement as a process of natural history governed*

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by laws not only independent of human will, consciousness and intelligence, but rather, on the contrary, determining that will, consciousness and intelligence. If in the history of civilization the conscious element plays a part so subordinate, then he has strongly made out his case. He has proved that the present system of private capitals was the inevitable growth of the small independent ownership and that *willy-nilly*, this system in turn, sooner or later would lapse into a non-competing collective capital. *The expropriators shall be expropriated and thus the knell of capitalist—property shall sound.* This transformation will be brought about not by any moral triumph of ideas of justice, but by a his—torical necessity inherent in the existing conditions and movements of industrial life. *In other words, Marx holds that the determining factor of all social changes is purely material and economic ; and that the religious, intellectual, moral and legal ideas of the period count for nothing in the analysis of the factors of civilization.*

By this one argument he has done much to popularize the cause of socialism. The principles of evolution are accepted as self-evident truths by the European and Marx has proved by the application of these principles that scientific socialism is certainly the next stage. Thus on the one side, he has inspired the proletariat with a deep-rooted confidence that the Millennium is within their reach if they would but struggle for it and thus only hasten the inevitable. While on the other hand, the capitalists and the bourgeoisi are losing faith in their right and might and thus spontaneously retreating before the advancing armies of the lowest.

Anarchism. Anarchism is a theory of politics, according to which all forms of organized Government, except the free commune, are objectionable, since the individual should be a law to himself. It rejects all legal methods ; spurns even universal suffrage and hates

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the state, abstractions of authority, such as God and the Devil, and the law "always made for the oppression of the weak by the strong." Anarchism is also a theory of economics which aims at the socialization of land and capital. In 1883, at the Pittsburg Congress, the following programme was adopted.

1. Destruction of the existing class rule by all means, *i. e.* energetic, relentless, revolutionary and international action,

2. Establishment of a free society, based upon co-operative organization of production.

3. Free exchange of equivalent products by and between the productive organizations, without commerce and profit-mongery.

4. Organization of education on a secular, scientific and equal basis for both sexes.

5. Equal rights for all, without distinction of sex and race.

6. Regulation of all public affairs by free contracts between autonomous communes and associations, resting on a federalistic basis.

Many of the above ideas are purely socialistic, but what is most peculiar to this extreme form of socialism is the ready sanction of violent and revolutionary methods to blow up the existing society by the demoniac dynamite and *sneaking* bomb, and all who are against their views. According to the anarchists, there are no innocent bourgeoisie in this world and therefore no pity can he shown to them.

We need not write that these schemes are the outcome of moon—struck brains, deranged minds, absolute idealism, cynical realizm and political scepticism. Though men like Proudhon, Prince Kuropotkin, and Prince Bakunin be some of the great agitators, yet they have propagated these ideas out of sheer despon-

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dency. No easier method to renovate society could be suggested by their despondency-clouded brain and thus they have fallen.

> " Headlong flaming from the ethereal sky,
> With hideous ruin and combustion, down
> To bottomless perdition, there to dwell
> In adamantine chains and penal fire ".

Nihilism. Nihilism is a term connoting various forms of social dissatisfaction, political and economic, mainly among the better educated classes of Russia. As the name implies, its aim is the annihilation of existing social institutions and in this respect it much resembles Anarchism. Love of impatient destruction and revolutionary passion which characterise it owe their existence to the same pessimist Pyrrhonism, melancholy mysticism and others of their brood that gave rise to Anarchism. In despotic countries where constitutional reform and opposition to government are not tolerated, resolute innovators are naturally driven to secret conspiracy and to violent action. What distinguishes this movement is the intensity of the enthusiastic devotion and self-sacrifice with which Nihilists have braved death, imprisonment, exile and privation in every form and the calculating skill with which they have called the resources of modern Chemistry to their aid ! The demands of the Nihilists can be summed up as below :— A representative democratic form of government; autonomy of rural communes; the land to be put into the possession of the people; means to be found for placing the factories into the hands of the artisan gilds; transformation of the army into a militia; liberty of the press and industrial combination; meanwhile the entence of death is pronounced on all public functionaries hostile to these designs.

The shameful failure that Anarchism and Nihilism have had in European countries and the Titanic efforts

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that are being put forth to uproot the poisonous plants in the land of their birth, will shatter and dispel all illusions of the young and crazy brains which dream of bringing about at once by revolutionary [methods a social millennium] and turn many men into quiet, useful and respectable members of society-

State Socialism

Lastly, we come to that form of socialism which is more or less universally practised by all nations and which is widely confounded in the popular mind with true socialism. State socialism is properly applied [G. Walker] to an unconscious tendency or a conscious purpose to extend the powers of the state beyond a certain necessary, minimum line of duties [the functions of government : protection of life, person, and property and the preservation of civil peace], for a supposed public good, under popular impulse. There are numerous practical instances and their brief survey will suffice to show that like a hungry insatiable monster it is extending its reach to undue limits. State-conducted postal system, telegraph, telephone, railway and tramway; compulsory education; factory legislation; poor-relief, old age pensions; municipalization of the supply of water, steam and light; restrictions on monopolies, trusts and cartels; restrictions on the sale of drink, drugs and the like; state-produced opium and salt [as in India] are some of the many examples. But the proposals of subsidizing the opera and theatre out of the public funds are a crowning feature of this inoffensive socialism. No one has more lucidly and emphatically put the good aspects of this socialism than Mr. Palgrave and so we make no apology for quoting the following remarks from his Dictionary of P. Economy.

State Socialism may be described as an attempt to engraft certain socialistic conceptions on to the existing trunk of the historical state, and by doing so, to secure all that is good in socialism without the loss of anything that is healthful and strong in the existing order of society. While retaining the two fundamental laws of the

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existing historic state— the right of the private property and the institution of the family— it would yet leaven the existing state with a new spirit of socialism; not subverting the state, but using it as an instrument for carrying out in certain particulars the socialistic ideal. The object which it keeps steadily in view is to aid the weak in their struggle against the strong; and by doing so to restore that equality of oppertunity in which it sees at once the surest guarantee for the performance of society and the best means of removing the acknowledged evils which at present exist.

We beg our reader's indulgence for this long exsposition but in dealing with such a vast and confused subject we could not act otherwise. Now we close our peeps into these significant interiors of socialism by giving a synopsis of the main articles whose criticism shall form the subject of our future contributions.

I. Labour and not intellect is the creation of wealth.

II. Genius is a social product and hence no exceptional reward is justified.

III. Means of production should be nationalized. Private property should be abolished. Liberty of inheritence and bequest should also be abolished.

IV. Men are born equal and should have an equality of opportunity.

V. Free love should be the universal rule in mating man and woman.

VI. Development of moral ideas is a necessity for the advent of socialism, although not essential to the materialistic conception of civilization by K. Marx.

VII. The state is the sole entrepreneur, the biggest capitalist, the only father, priest and reformer in the reconstructed society.

VIII. Socialism, by the principles of industrial evolution, is inevitably the next stage.

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The Arya Samaj: Two Sides of the Picture.

The Arya Samaj has proved a leavener of the inert mass of Hinduism. It is a moral force to be reckoned with. It leads the van of nearly every movement started for the social regeneration and moral elevation of the people. The grim and gaunt spectre of famine stalks the land and Aryan youths gird up their loins to combat the fell monster and to save its victims from the jaws of death. From cock-crow to sundown they toil like slaves collecting the waifs and strays of humanity and providing their physical comforts with parental solicitude. The earthquake lays a whole city waste and spreads death and desolation for miles around and before the world hears of the great calamity young men of the Arya Samaj appear on the scene and carry succour and comfort to hundreds of homeless and helpless sufferers. Our reformers cry themselves hoarse in pleading the cause of female education and our social conferences pass beautiful resolution but fail to improve the situation. The Arya Samaj, however, with little show and less noise starts and maintains a goodly number of girls' schools that serve as models to many older and richer institutions. Our grey beards in solemn conclaves assembled, debate and discuss the delicate question of the remarriage of child widows, shake their hoary heads and with great show of wisdom pronounce the question to be beyond the range of practical politics. But this child of yesterday refuses to bring itself under the dominion of debilitating doubt and puts the grey beards to shame by bringing the joys of matrimony within the reach of hundreds of luckless girls from whose life such joys had been banished for ever by a cruel and criminal custom. It is mainly through

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the influence of the Samaj that foreign travel is not looked upon as a source of contamination and social ostracism is no longer the lot of those who have crossed the black waters. The adamantine chains of caste which have so long and so successfuly defied all attempts to break them appear at last to be yielding to the touch of the Samaj and it is not too much to hope that the day is not far when the nation will shake itself free from the trammels that are stunting the growth and marring the beauty of manhood and womanhood. The word Shudra spells pollution to a pious Hindu and he will never think of raising his depressed and degraded brother to the high pedestal on which he proudly takes his stand, but the Samaj refuses to recognize the validity of human ordinances which condemn our brethren to a life of misery and humiliation simply on account of the accident of birth and it embraces all men without distinction of race, creed or colour with brotherly love and affords them opportunities to improve their lot. Hinduism was helpless against the inroads of the proselytising missionaries of other faiths who carried away its adherents by the hundred and the thousand, but the Samaj has not only done a great deal to put a stop to these depredations but has taken the offensive and has vanquished the enemy with his own weapons. The Samaj has the credit of establishing a first grade college at Lahore, which is a monument of the zeal, self sacrifice and disinterested work of its adherents. But the crowning work of the Samaj is the Gurukula at Kangri on the banks of the holy Ganges. It is a unique and wonderful institution and is the object of all our hopes and also of our fears.

It does one's heart good to contemplate on this beautiful scene and an Arya Samajist deserves to be excused if he feels proud of his handwork. I, therefore, do not find fault with the Samajists if they sometimes become their own trumpeters, especially when I know that at times they have to perform this function through sheer necessity.

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The Samajists are surrounded by men and movements whose main business in life is to belittle the work of the Samaj and they have to protect their good work from slanderous tongues and libellous pens. But if self-praise is indulged in too often it begets a feeling of self—complacency which renders one blind to his shortcomings. In my opinion the Samajists are fast developing this undesirable phase of character and it has already begun to bear a poisonous fruit. A self-complacent man is worse than idle. An idler does not work because he hates work, but a self-complacent man does not work because he thinks work is no longer necessary for him. He becomes self—conceited and impatient of criticism. Whatever he does, he does for show and ostentation. He has such an exaggerated idea of his self-importance that every word and every action of his neighbours and friends appears to him to have a sting behind it and therefore he takes offence without the least provocation. Although he takes such a tender care of his feelings, it is strange that he rides roughshod over the feelings of others. He never brooks any difference of opinion and arrogates to himself infallibility.

I am afraid that the number of such men is increasing with alarming rapidity in the Arya Samaj. Our name is identified not only by our foes, but also by many of our friends with all that is dogmatic, intolerant, and arrogant. The language which we use towards our adversaries and their creeds is not at all edifying. We are ready to cross swords with any body and every body. A mere boy barely out of his teens, hardly knowing the three R's and with no experience of men and the world railing against and reviling the master minds of the world such as Shankra, Budha, Christ & is not a rare sight among us. Our newspapers are not only the graves of the reputation of those who differ from us in matters religious, they are the sepulchres of the good name of many of our own co-religionists and friends who have always stood with us through thick and thin and have fought manfully

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for us and the cause. We know how to exaggerate the petty foibles of others into grave moral delinquencies. We are past masters in the art of painting our adversaries black and raising their mere frailties to the dignity of heinous sins. Our speakers love nothing more than to satirise the beliefs of the followers of other religions in highly objectionable and often vulgar language. That lecturer is considered successful among us who can make his audience hold their sides with laughter at the cost of the most cherished and most sacred beliefs of others. All our wit and humour consists in holding up other faiths to ridicule. And this we are pleased to call plain speaking. Even our writers of whom we should expect better things debase themselves by pandering to the low tastes of the masses. The same defect which mars our speeches is present in our literature. Take up any periodical issued by Arya Samajists and you are sure to find the editor and the correspondents engaged in the disgraceful business of washing other peoples' dirty linen in the public. Our so called Bhajans (devotional songs) are for the most part a string of abusive words containing wanton and uncalled for attacks on the religious beliefs and institutions of the Hindus, Mohammadans and Christians. Instead of raising the soul with the help of music to the contemplation of the Most High they drag it down to grovel and wallow in the mire of hatred and ill-will. They are as innocent of poetry as the works of some of the versifiers immortalised by Pope in the Dunciard. Their authors are too proud or too ignorant to observe the rules of prosody and I shall call him a genius who will scan them. They are mostly a jumble of jingling words without a vestige of poetic thought and without the rhythm and flow of a poetical piece. They halt most painfully and inspite of the various crutches with which their authors provide them they fail to improve their gait and lumber with an ugly limp to the end to the great relief of the hearers. They serve to excite our low passions and to estrange the sympathies and em-

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bitter the feelings of the non-Arya Samajists towords us. They have taken such a firm hold upon us that they have become almost indispensable for the success of our anniversaries. And according to the well known Law of Supply and Demand Bhajan books have stuffed our bookstalls and have stifled all other literature. The passion for Bhajans has called into existence a number of Bhajan Mandlis which visit our meetings and instil the venom of hatred into the minds of the hearers. We have become slaves to this vicious craving to such an extent that we have lost all sense of propriety and decency. We are not ashamed to make our students, boys and girls, sing the Bhajans from our platforms, and to extol this breach of the rule in which Manu absolutely forbids the students to sing and play on musical instruments. No doubt it is a pretty sight to see our sons and daughters making a show of their cleverness and many parents love this sight extremely. But in my humble opinion such exhibitions are altogether reprehensible and are productive of no good. We hardly take any genuine interest in our *yajnas* although we are never tired of preaching their utility. We have not learned to make our ceremonies impressive. Though we spend hundreds of rupees in decorating our anniversary pandals with flowers, festoons and mottoes in gold and silver, though we spare no expense in advertising our meetings in newspapers and by means of attractive handbills printed on paper of all the colours of the rainbow, though our Nagar Kirtan processions are grand, glittering, and gaudy we are extremely niggardly in the matter of Havans. We make no special preparation for our Yajnas. Every thing is ill arranged and disorderly. Our Havan Kundas remain uncleansed sometimes even up to the time fixed for the commencement of the Havan. When the time to perform the Homa arrives we start in search of the Acharya, Udgata etc. and we press anybody who comes handy into service. Men so picked up cut a most sorry figure. The Acharya does

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not know his work and the Udgata, etc. do not know theirs. The Acharya has perhaps never read the Sanskara Vidhi. Poor man! he does not know where to begin and when to stop; what to read and how to read. He blunders most disgracefully throughout the whole affair. The Udgata, Brahma etc are even more ignorant than the Acharya. They do not know even how to take Achman and the Angnyas ; business becomes both ludicrous and ridiculous. They go on touching the different parts of the body in a mechanical and almost idiotic fashion. A Hindu wag has often said that the reason, why the Arya Samajists touch their eyes, ears, nose etc. while performing Sandhya, is to make sure of the existence of these organs, for it is quite possible that during the night when they were fast asleep and during the day when they had no time to attend to such a paltry affair owing to press of work some predatory crow on mischief bent might have flown with those precious members of their physical frame, and they might have remained ignorant of their loss. I think he is right. The way in which we do it is so ridiculous that any explanation however absurd will fit it. We do not know how to husband our resources; on the contrary we know how to squander them. Think of the money, time and energy which our anniversaries consume and of the good which they bring or are supposed to bring us and count our gains and losses and I dare say we shall be found in every instance to have lost. We fritter away our energies in a most stupid fashion. We know that our power is small and scattered and yet instead of concentrating it at one point we try our best to scatter it more and more. As an instance in point I shall take the case of the Gurukula. Before Lala Munshi Ram and his colleagues thought of establishing the Gurukula the majority of the Arya Samajists had a very hazy idea of what it meant. The Lala had to make a tour in the Punjab and to deliver lectures and write articles in

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order to make people understand and feel the necessity of the Kula. He had to fight hard against the current of public opinion which was strongly flowing in the direction of education on Western lines. Many and curious were the objections that were raised by its opponents and which he had to repel. The Aryan public at last came to understand him and his scheme and the result was wonderful. The idea caught on like wild fire and the establishment of the Gurukula became the burning topic of the day. In their enthusiasm people were carried off their feet and individual Samajes began to think of establishing Gurukulas. A Gurukula sprang into existence at Sikandarabad, another at Badaun and yet another at an obscure village Biralsi in the Muzaffarnagar district. The Arya Pratinidhi Sabha of these provinces not to lag behind in the race followed suit and after much waste of breath, paper and time succeeded at last in collecting about 20000 Rupees. Some thinking men suggested that the U. P. Sabha should make over this sum to the Punjab Pratinidhi on certain conditions and refrain from establishing a Gurukula of its own. Consequently overtures were made to the Punjab Sabha and for a time it was hoped that the two august bodies would come to an agreement, but, somehow the proposal fell through and the U. P. Sabha took over the Sikandarabad Gurukula from the local Samaj. Very soon it was found that the adoptive mother did not take kindly to her adopted child. The spring of maternal affection began to run dry and the child became weak and sickly and the mother spurned at her like a vile thing and if its natural parents had not come to its succour it is certain it would have died of sheer starvation. The Sabha founded its own Gurukula on the banks of the Ganges at Farrukhabad. Now it is not denied that there is room for and also necessity of more than one Gurukula in the two provinces. Nor do I dispute the proposition that education should be absolutely free. The reason why I object to the establishment of so

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many Gurukulas is that the Gurukula System of Education is in an experimental stage and it requires all the energy, time, and money at the command of the Samajes to lead it to a successful result. People do not realise the difficulties that are cropping up at present and that are sure to crop up in future. They do not realise that the very existence of the Samaj is bound up with the success of this experiment. There are neither men nor money enough even for one Gurukula and yet we are thoughtlessly going on opening one Gurukula after another. Ask the authorities of the Kangri Gurukala as to what difficulties they have to encounter in obtaining suitable and competant teachers and then you will find that to carry on the work is not a path of roses. Not to speak of competent Arya teachers for teaching English and Western Sciences even Arya Sanskrit Pandits for teaching the Vedas and Shastras are rare. But look at our foolhardiness that inspite of all these considerations we are starting one Kula after another. Foolish sailors that we are we are sending forth this frail bark of ours on the troubled sea to face the fury of the storm and are hoping to reach our haven safely. I could go on multiplying instances of our folly, negligence and short-sightedness *adnauseam* but thinking that enough of gall and wormwood has been mixed with our cup of sweet self—complacency I shall abstain from further embittering it. I shall give one instance more. And that is that our literature is very poor. We have not advanced even a step further than where we were left by the Maharshi. Hundreds of books have been written on the basis of his works in which their contents have appeared in another form. We find there the same quotations reproduced, the same arguments repeated and in some cases the same language copied. There is a painful dearth of Sanskrit scholars among us. We have done nothing to advance the cause of Vedic Scholarship. We have cried long and loud, perhaps more than was good for us, we have fought and foiled our foes, our logic has proved unanswerable, our impassioned eloquence has moved the hearts even of our opponents, we

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have befriended the orphan, the widow and the distressed, we have provided facilities for the education of our boys and girls, we have preached the truths of the Vedic religion to millions of men, we have raised our fallen brethren by the hand, we have taken the strayed sheep back into the fold, we have dazzled the world with the grandeur of our work. Yes, we have done all this and more, but the one thing which we have not done is that we have made no arrangements for the study of the Vedas on systematic and scientific lines. European savants and their Indian disciples are working havoc with the interpretation of the Vedic verses. We see and sorrow for the mischief but are helpless to undo its effects. They twist and torture the Vedic words and wring out of them the sense most suited to their purpose or most in consonance with their preconceived theories. We gaze helplessly on the distressing and humiliating scene but there is no one amongst us to utter a word of protest in defence of our sacred books. We claim that the Vedas were revealed when man first began to tread the virgin earth. European Scholars pronounce this to be absurd and childish and assign to the Rigveda, the oldest Veda according to Western Scholars, a date which we give to the Mahabharata Viz 3000 B. C. We claim that the Vedas contain the germs of all sciences. European Sanskritists laugh at this and tell us that our Vedas contain only songs of praise sung in honour of the deified forces of nature by Aryan shepherds and farmers, or rules for sacrificing animals and even men to propitiate them. I have to admit it with shame that we have no Pandits amongst us learned enough in the canons of Vedic interpretation and well versed enough in Western Sciences to repudiate these charges and to bring home to their authors their mistakes. We little realise that future battles for the Vedic cause will not be fought within Indian borders, but on the plains of Europe and America; and that when such battles will be actually fought we shall find the barriers raised by European Savants to be the most formidable. It will be next to impossible to vindicate

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the cause of the Vedas and God before the world without demolishing these barriers. That we are wholly unprepared for this contest at the present moment goes without saying. The question therefore remains whether we are preparing ourselves for it in the future. We talk of rallying the whole of mankind round the banner of the Vedic faith. It appears to me an empty boast. More than 25 years have elapsed since the founder of the Arya Samaj relinquished this mortal coil, but inspite of our boisterous and boastful talk we have failed to give an impetus to the study of the Vedas and Shastras. Our learned men have not been able to bring out a single masterly commentary on any of the Shastras and Upanishads. Those of them who have tried their hand at expounding our sacred books seem to have followed the beaten track. Of course the name of Pandit Gurudatta stands out as an exception, and there are two or three other honoured names among them that of Pandit Shiva Shankar Kavya Thirtha for example, to which I should be sorry to apply these remarks. If we keep them out of consideration we shall find that Arya Samajist authors have not displayed any great critical faculty and spiritual insight in their works. These qualities are absolutely indispensable for a true understanding of the Shastras. Our authors are mostly men who have not come under the influence of Western culture and therefore they are unable to put their explanations in a form that would appeal to men who have received the benefits of western education. Their language is often so pedantic that it offends the refined taste of those who have learned to appreciate the simple grandeur of modern English prose. Some of them start with a preconceived theory of their own and they try their utmost to make the matter in hand accord with it at any cost. If there is even the slightest chance of explaining a text in a way that will fit in with their theory they will twist and torture the words and will wring out of them the meaning which they desire most to read into them. And when they find any verse so incorrigible that it will not yield to their yoke they pronounce

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it to be an interpolation without the least hesitation. In giving a physical interpretation of a Mantra our Pandits always try to prove that the Vedas contain the basic principles of all sciences and therefore, they are never tired of showing that every Mantra, in which the word water, fire or air &c occurs, describes some hidden property of that object. Unfortunately for us our commentators are generally men whose knowledge of physical sciences is very rudimentary and therefore, whenever they choose to discourse upon the properties of water, fire &c they can think only of two things : (1) that fire converts water into steam and (2) that steam can be utilized in driving vehicles, They are consequently always dinning into our ears that God exhorts men to utilize water and fire as means of motion. The result is simply deplorable. Their explanations often become so out of place and jejune that one puts down the book in disgust and comes to entertain a not very high opinion of the Vedas.

I am afraid I have exceeded the limits of a magazine article and should stop at once. Gentle reader, I do not wish to bore you, and am loth to continue this article. But lest you may take me to be a cynic I wish to add a few words more.

I have tried to place before you the Arya Samaj both in its strength and in its weakness, and if you think that I have given greater prominence to its weakness it is only because I wish that it may realise its shortcomings and try to become stronger and purer.

With these words I take leave of the reader. In a future article I shall make a few suggestions for uprooting the evils which I have endeavoured to describe.

GHASI RAM.

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The Gurukul-A Reply.

Popular Hinduism like unpopular Christianity is so replete with all that is repugnant to the reason of man that it has become as complex an affair to form an adequate idea of the past greatness of Ind as it has become difficult to understand the real cause of Europe's modern splendour and glory. The truth about the matter, however, is that as modern Europe is what it is not because of but despite Christianity so ancient India was what it was not because of present day Hinduism but inspite of it and the one is not a greater wonder than the other. Modern Europe possesses a system of education diametrically opposite to the prohibitory method of the Bible and sufficiently rational to make a nation progressive and prosperous. Ancient India likewise had its own system of education—the Gurukul, based on Vedic principles,—which was and is the best known to the pedagogy of the world. Everything is best judged by its fruits and the results that ensued from the Gurukul in the past—and if successfully carried out are sure to ensue in the present–speak volumes in favour of this fine system of education so laboriously constructed by our Rishis. In fact if ever a people demonstrated the power of education it is the people of Aryavarta. They offer us a spectacle as unique as it is singular. Dispossessed of their own country for thousands of years, deprived of all religion and morality at the point of the bayonet, dismissed from their position as governors of their own destinies, it is a wonder of wonders how they could maintain their existence and indentity on the one hand and their manners, habits and faith on the other. A little thought and consideration will, however, sufficiently

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demonstrate the fact that the natural endowments of the race, its perennial energy and its wonderful activity of intelligence excepted, the rest is due wholly and solely to the sound system of education it possessed and pursued in the past. Today thousands of years afterwards when a revival of the system is being attempted against enormous odds it would have been—having regard to the tendency of mankind—quite unnatural if there were none to criticise it in and out of season. The article in the last number of the Hindustan Review which has called forth the present rejoinder is an attempt of this kind.

Though the heading of the critical article is the pregnant pedagogical dissyllable 'the Guru-kul' the writer has thought fit, even at the cost of relevancy, to indulge in some precious nonsense about the Arya Samaj and its honesty of method and in the interests of truth itself it has become necessary that the true thing be said in contradiction to it.

To begin with, it is said that 'The Arya Samajists are Hindus'. We are thankful to the barrister for his defending our right to the much coveted name 'Hindu' unasked for and *gratis* but we think a man of his culture cannot fail to perceive that in doing so he takes away more than he pretends to give us. The Arya Samaj has never concealed its abhorrence for the word 'Hindu'—contemptuously fathered by foreigners upon the followers of the Vedic Dharm—just as it has never made a hide and seek of its love for those malignantly designated as such. But apart from the question of self-respect involved here does it require a Dayanand to expose the absurdity of this mischievous generalisation. One might as well say that 'The Christians are Hebrews' or that 'the Mohammadens are Arabians' One who believes in the divinity of Christ and the Bible they will let pass for a Christian, one who can put his faith in the Koran and Mohammed as his Prophet

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they will not grudge to call a Mohammaden, but one who believes in the Vedas as the word of God and understands them in the sense of Dayanand they will, on no account allow to be designated as 'an Arya Samajist, but must make his title a hocus pocus of sense and nonsense. Curious attitude of mind this! what is the motive underlying the formulation of such palpably meaningless and unsound propositions passes the comprehension of those unacquainted with the mysteries of human motives.

Next comes the attitude of the Arya Samaj towards caste. The writer charges the Arya Samaj with playing right and left with its own convictions about the caste system and of abstaining from openly discarding it. Now nothing can be further from the truth. The Arya Samaj has never been influenced in its work of reform and amelioration by any ulterior motives. In fact it has made many enemies by its outspokenness. Both in the press and on the platform the Arya Samaj has denounced caste in unmistakable terms, while in practice it has done even more. In a pamphlet published in the year 1900 Pt. Ganga Prasada M.A, one of the stars of the first magnitude in the firmament of the Arya Samaj, wrote as follows:-" We might expect that the society whose motto is universal brotherhood (meaning The theosophical Society) will do all that it can to eradicate the caste prejudices in India. But unfortunately such is not the case. Ever since the rupture with the Arya Samaj—(1881 A. D.)—the society has shown a tendency to make friends with the orthodox Hindus even though it be at some sacrifice of its cherished principles. It is not a little painful to see many learned theosophists flatter even the worst prejudices of the Hindus, attempt an 'occult' or 'esoteric' explanation of even their worst superstitions, and generally applaud that degenerated system which is mainly responsible for the present downfall of the Hindus. This is all the more objectionable when we see that they

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have not a word to say against the many evils which are eating into the vitals of Hindu society—aye not even against the caste system which is diametrically opposed to the principle of Universal Brotherhood."

The pamphlet ends with these appealing words—

"Let us try our best to uproot this evil from amongst us. It is a slur on our humanity, a blot on our religion, a disgrace to our nationality, and a retrogression from our past civilization. Let us work in right earnest to root it out, and God will certainly crown our efforts with success'. That a society which adopts such a fearless attitude towards the abolition of caste system and denounces it in such strong terms and does not stop there but deplores the connivance at it of the Theosophical Society should be charged and branded with insinuations like Mr. Nundy's is, to say the least of it, paradoxical. But it seems the writer's view of the abolition of caste is 'going in for inter-marriage between two unconnected castes.' This is not, however, what we understand by it. We fail to see the connecting link between caste and marriage. In fact, with us the question of caste falls in the back ground when the question of marriage comes to the front. The validity or otherwise of a marriage does not depend on caste or subcastes. It rests on the Shastric dictum of *Guna, Karma, and Svabhava.* If this primary condition is fulfilled the Arya Samaj does not care and has not cared for the caste, race or color of the husband and wife. The wife may come from London and husband from the village Kangri and yet the union is quite warranted. But if their qualifications, attainments and natures do not correspond as far as correspondence in this matter is possible, a marriage is invalid even if it be within the folds of one single caste. We would not sacrifice the life of a couple in order to gain the applause of reckless case-breakers. And if we do not always unite couples of two 'unconnected castes'.

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it is not because we fight shy of the abolition of caste but because we cannot bid adieu to the matrimonial injunction of the Shastras. The writer incidentally remarks in this connection that the "the Arya Samaj rejects the exaltation of a Brahman." He has learnt this perhaps from the correspondent of the London Times, the well known Mr. Fraser. But this too is an equally reckless statement. The Arya Samaj yields to none in its respect for the Brahmans. Of course it cannot give drawers of water and hewers of wood the rank and position of a Brahman. It insists upon Brahmans by birth being Brahmans by deed with the result that of the many forces that have worked upon the Brahmans of to-day and forced them—perhaps against their will—to shake off their lethargy the greatest and the most effectual has been the force of the Arya Samaj. It is again a curious belief of our Christian friend that it is natural for a proselytizing religion to be intolerant or less tolerant. Christianity is a proselytizing religion and yet no Christian will admit that it is intolerant. It is in my opinion of the very essence of a religion of this kind to be lovingly tolerant for a people which is ready to part with its best and most valuable possession—its religion—cannot be intolerant. They may be enthusiastic but then enthusiasm is not intolerance and yet much of the much talked of intolerance of the Arya Samaj is nothing but its enthusiasm for its cause. It is not contended that a preacher here or a preacher there has not exceeded the bounds but then to visit a society with the sins of one or two of its individual members and to make such a strong statement that 'The Arya Samaj attempts *to force down his* (Hindu's) *throat* views that may be very commendable in themselves but which he has neither time nor inclination to ponder over'—the italics are mine—is decidedly not common sense or logic but *odium theologicum*. The Arya Samaj has no allurement to offer a convert. It has neither money nor power for the purpose. Christians, on the

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other hand have at their command wealth and power enough to force their views down the throat of a man and they may, and perhaps do, have recourse to such means. No doubt "the members of this new offshoot (?) entertain the conviction that all creation should subscribe to the articles of faith which find favour with them" but with this difference that while according to the fundamental doctrines of Christianity and Mohammadenism *no non-Christian or non-Mohammadan can under any circumstances, whether be he pious or wicked, attain salvation without being an initiated member of their churches*, the Arya Samaj believing as it does in the doctrine of Karma declares in no ambiguous terms that even non-Arya Samajists are entitled to enter heaven if their Karmas befit them for an entrance into that much coveted quarter. And if this conviction, without which there is or ought to be no honest believer, be a ground of intolerance—though I do not think it is—an Arya Samajist is comparatively the least intolerant.

This brings me to a consideration of what Mr. Nundy has to say about his subject proper, the Gurukul.

Mr. Nundy seems to have an idea that his visit to the Gurukul on the occasion of the last anniversary has given him an indisputable right to speak with authority and speak with misrepresentation of the people generally attending our anniversaries and to charge the Gurukul authorities themselves with a misuse of concession certificates. This is a heavy responsibility and cannot be undertaken without motive and without proof. But it seems everything that is impossible for an ordinary Indian is possible for a Christian. Mr. Nundy has every right to form his own estimate of the number of men that go to the Gurukul but when he doubts their honesty he must be a little more careful. "Of the 60,000 passengers," he says, "who took advantage of the concessions granted by the railways for

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the benefit of the Gurukul, about two thirds went no further than Hardwar. They never intended doing so when they left their homes.", Mr. Nundy in an article to the "Pioneer" said the same thing and he was told by a Professor of the Gurukul that he reached the Gurukul too late, perhaps on the last day, to be able to form a correct view. I wish to let the reader know that there are always insurmountable difficulties in the way of forming a true estimate of the vast multitude that attends the Gurukul anniversary or for the matter of that any other large fair. To count the number is obviously impossible. To discriminate between those who are bound for the Gurukul and those who are not is another difficulty. This year the 'Kumbh' further enhanced this trouble. People were gathering for it and Mr. Nundy might very well have mistaken them for Gurukul pilgrims and thus transferred much of the vulgar mass to the latter. The Gurukul authorities are themselves so very anxious about finding out the real number that they devised the plan of having one pice from each pilgrim but this device failed like anything. If despite all these difficulties Mr. Nundy is bent upon believing in his own estimate, I have nothing more to say and he is quite welcome to believe what he will. But what authority has he to doubt the motives of men? This is tolerance with a vengeance. He insinuates that people go there to satisfy their curiosity for novel things and for picnic purposes. I have attended two anniversaries and put up at Hardwar in the house of my late lamented grandfather Rai Bahadur Nihal Chand. I can speak from personal knowledge that thousands of the Gurukul pilgrims were lodged in Hardwar and Kankhal. They would go early in the morning to see the anniversary and return in the evening. As for picnic the little said the better. I know of no picnic so terribly troublesome as the Gurukul one and from my own knowledge of the thing I can say that but for the deep love pilgrims feel for this

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unique institution no one will like to indulge in the Gurukul picnic even for a moment. But I do not think the erection of temporay huts and the supplying of tents in the absence of any permanent buildings is picnic. I would have never noticed these insinuating remarks of Mr Nundy but justice demands that these charges against the Gurukul pilgrims should be exposed a little. If Mr. Nundy is so charitable towards men he is still more towards Aryan ladies. Comparing them with the mass of Hindu ladies who are as illiterate as they are ignorant he implies that these Aryan ladies too go there for the purposes of enjoyment and possibly to wash their sins. How could the alternative of 'greater sin' with regard to Indian women suggest itself to a cultured Indian, even though he be a Christian, passes my comprehension. To me this single instance is a sufficient proof that there is something wrong with Mr. Nundy's conjectures. To doubt the wisdom of an Indian lady is unfortunately natural but to doubt the purity of her mind and the sincerety of her purpose is a sacrilege and I wish Mr. Nundy had not even proposed this alternative. It is not to wash away their sins but to have an easy salvation that Hindu women go to places of pilgrimage. But to mix up Hindu ladies with Aryan ladies is by itself a mistake. The Census Report will easily inform a reader that Aryan women are more educated and enlightened and their thoughts and motives are not the thoughts and motives of the Hindu women and it is quite ungentlemanly to use harsh words, to doubt the sincerety of these ladies, and to suggest that they grace the anniversary from 'consideration, of a more worldly kind' and for the sake of 'fun and frolic.' But Mr. Nundy will not be himself if he did not misrepresent each and everything. Speaking of the collections made on this occasion for the Gurukula he says. "*Sixty five thousand* rupees in hard cash were collected by the promoters of the Gurukul and land to the value of *a lac* was donated to them."

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Mr. Nundy could read the Vedic Magazine, the organ of the Gurukul, for other purposes but he failed to notice the following in the 'Chaitra' issue :—"On an appeal for funds made by the Governor—founder Rs. *seventy thousand* were collected in hard cash. Besides Chaudhri Roshan Das of Bhawalpur gave away property of the estimated value of *one lac*. It was also announced that Chaudri Ram Krishen of Multan, with whose name our readers are already familiar, had decided to make over his entire estate to the A. P. Sabha. It will be held in trust for his son, Brahmchari Parma Nand, a student of Gurukula, and out of the annual proceeds Rs. 6000 a year will be given away for the Gurukula for a period of 20 years. This means that at the end of 20 years, 1 Lac and 20 thousand Rs. will have been transferred to the Gurukul Funds. *It may, therefore, be safely said that the total collections this year amount to about 3 Lacs of Rs.*"—(Vide Vedic Magazine No. 10 Vol. II). The italics are mine. From this quotation taken from the accredited organ of the Arya Pritinidhi Sabha—the controlling body of the Arya Samajes in the Punjab—it will be clear — it is with some hesitation that I say this-- that Mr. Nundy has wilfully told the wrong thing. Not desiring to try the reader's patience too far, I come to deal now with Mr. Nundy's criticism of the Gurukul System of Education. It is my misfortuue, however,to detain the reader once again with some more insinuations— my Christian friend seems too fond of them— of Mr. Nundy. The first is that the 'receding members' meaning those for the Gurukul—made their rupture with the College party a cause of devising their own system of education. But the fact is that the rupture was not the cause of the Gurukul, rather the Gurukul was the cause of the rupture. It was not to idle away their time or to oppose the College that the Gurukul was established by Mahatma Munshi Ram and his friends. They honestly felt the want of it and they revived it. To me it appears that

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a belief in the efficacy of the Gurukula System of Education is a logical conclusion from a belief in the Vedic Dharma. You cannot be said to be doing anything for the Vedic religion if you are not reviving the Varna Ashram—the ancient class system—and you can by no earthly means revive the Varna Ashram unless you introduce the Gurukul System of Education. The second insinuation is that the Gurukul party broods over the past which however glorious it might have been can possibly do nothing for us in the present. The Gurukul party does not *brood* over the past but having an unfliching faith in the basic principles of our Shastras tries to introduce them anew. The Aryas labour for their cause night and day and it will be premature to pronounce any judgment on their work. To draw inspiration from the past and to work for it in the present seems to be their motto and there is nothing to take exception to in it. It is often said that the Arya Samaj and particularly the Gurukul section of it desires to turn back the hand of the clock and is an obstacle in the way of advancement and progress. But ponder over it and you will find that the Arya Samaj does nothing of the kind. The only difference between modern reformers and the Arya Samaj is a difference of language and not of work. A modern reformer, when he wishes to criticise caste system will say 'Do away with this relic of ancient barbarism and look to modern wants'. The Arya Samaj will, on the contrary, say something like this "caste is not an old institution; it is compratively a modern introduction and the Vedas do not sanction it, the Shastras do not uphold it. You must therefore do away with this Unvedic institution". Now the net result of both the criticisms on caste is the same. There is difference in the language only. What is reform with others is in many respects a revival with the Arya Samaj.

Those who are acquainted with all that is written

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or said about the Gurukul must be knowing full well that, as a rule, two criticisms are generally passed upon this system of education. The one is said to be that of practicality and concerns the future of the present inmates of the Gurukul and the second is that of their detachment from the active scenes of modern busy life which is said to possess the danger of making them so many idiots so far as the ways and means of this mysterious world are concerned. There is a third also and that is about the inordinately long period of time that is reserved for the purpose of education.

For reasons that will be apparent to an educationist I shall take them in the reverse order. Throughout the pedagogy of the world you will search in vain for such a clear conception of a man's life as in the pedagogy of the Rishis. They start with a basis, they start with a purpose. They consequently divide a man's life into four equal parts of 25 years each on the supposition that a man must live at least for one hundred years. In a case like this suppose you must and no better supposition can be made. Plato allotted 35 years to education, Sturn 21 and Roussean 25. Division of labour was a great pedagogical law with the Rishis and they give 25 years to each of the four functions of a man's life, the Brahmcharya, the Grihasta, the Banaprasth and the Sanyas. In their opinion full 25 years' preparation, I may say exclusive preparation, is necessary to a smooth moving of the other three Ashrams and tinker and fidget as much as you will over it you cannot point out a better arrangement for the life of man. A man may be a student, if he can afford to do that, while a Grihasth, Banprasthi or a Sanyasi but he cannot be any of the three while he is a student. In other words education is the fulcrum upon which hinges the whole mighty lever of this life. The march of a man's life, according to our Rishis, being that from

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personality to universality, the dominant note of Varn-Asharam system, this period must be devoted for a full preparation. In the first, the educational period, a man must be solely and wholly absorbed in self-improvement by means of knowledge, physical training and Brahmcharya, in the second the married period, he must look to his home affairs and contribute to the welfare of others as much as time allows, in the third he must impart the education he received and the experience he gathered as a married man of the world to others and in the fourth he must renounce the world and be one with the uplift and good of the cosmos. Such being the ideal, it will be futile to dilate upon the point any further for it will be self evident to a thinking mind that 25 years are but barely sufficient and only too necessary. It will be seen, moreover, that even in ordinary Colleges and Schools students generally finish their college life between 21 and 25. It is only because the Gurukul fixes a rule and puts it with a glare before the eyes of men that it falls heavily upon the mind otherwise, as I said, this is the usual time when students generally finish their *bona fide* student life. In other words its explicitness is its sin.

As regards the point of exclusion I find a peculiarity in Mr. Nundy's description of it. All the superlatives of 'total', 'absolute', 'very' 'altogether' have been exhausted and the picture has been madehorrid as if the boys have been taken from the world and shut up in lonely caves with books in their hands, those known as teachers being only standing as sentinels enjoined not to talk or to tell them of their experiences but simply to watch the movements of these chimpanzees and to make them even more stupid than they naturally are. History tells us and Mr. Nundy himself admits it that the Gurukul system was in vogue in ancient India and yet there are no recorded instances of such fools. A fact is worth a hundred arguments and this is a sufficient refutation of all criticisms of this

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and kindred nature upon the removal of the boys from the hurly burly of the world for purposes of study. In modern times moreover all fears of this sort are mere hallucinations. The Brahmcharees are given newspapers to read, they are taken on educational tours to places of historical and antiquarian interest, they read essays before learned men, they hear lectures delivered by informed speakers, they are questioned on different subjects by those visitors who, on account of their learning and wide experience, are authorized to put questions, they are under the active guidance of those well versed in the ways and means of this world and yet they must come out idiots and must be at a loss to understand this world for is it not best understood and participated in by those pliant minds that have been so to say, murdered by it ! Whatever may be said to the contrary the fact remains, as I said in an article on the subject in No. 8 Vol. II of the Vedic Magazine, that the arena of the world is too dangerous for the rash leap of an untrained young wrestler. To conquer the forces arrayed against him he *must* retire for some time from their immediate presence. In the words of Plato knowing must precede doing and he would before sending the boy into the ' cavern '— scene of active world — first take him out of it for no less than thirty-five years. Lord Bacon had expressed the same thought in his own lucid language. " Studies perfect nature and are perfected by experience ". Before everything else the nature of the boy has to be perfected by study, then the vessel of his life may be launched on the waves of the worldly ocean for the finishing touch at the hands of experience. Before sending him to the world we have to polish all the rough points of his nature to make it a proof against all that is negative to life— baseness, meanness and the like—in this ' unweeded garden ' of the world. For it must be well borne in mind that annihilation of these negative forces is the chief part of what Locke is pleased to call the perfecting process. The sum total of happiness is to be gained, as Carlyle so epi-

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grammatically put it, not by increasing the numerator of life but by decreasing the denominator of it. Or in the words of Sankhya Philosophy the negative aspect is the most important aspect of life, for man's aim in this world is best achieved not by trying to gain three kinds of *Sukhas* but by trying to save oneself from three kinds of *Dukhas*. But to return from this digression, the world is the seat of experience and not of study and the boy is to return to it only after the ordeal of ' the studious cloister's pale ' when he has a *nature* that can profit by experience. Locke, Kant and Rousseau all advocated this principle of education : the Gurukul is not alone in insisting upon it and even if it were alone a good principle would not be bad simply because it had compratively few adherents.

Before coming to the third and the last criticism of practicability a word ortwo on an erroneous belief about the Gurukul which has found wide currency even among cultured men will, I hope, not be amiss. There is an idea that in ancient India all *bona fide* students lived on begging. The fact, however, is that ancient India like modern Europe had its universities and its private schools maintained by individual pedagogues. The universities known as Parishads, were in the naure of things organised and begging was not rampant among those who went to study there. In the Brihadaranyak Upnishad (VI 2) we find Svet Keta going to such Parishads which were generally composed of 21 learned professors. (See M. Ram Deva's pamphlet on education). And just as not living in huts does not make the Gurukul at Kangri quite different, in principle of course, from an ancient *Parishad*; so not begging makes no difference, in fact it never was a differentiating point. Neither are the Brahmcharies of the Gurukula at Kangri different from Brahmacharies of yore. No doubt they have to pay a nominal fee of Rs. Ten for their food and lodging—not education— while even maintenance

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was, as it ought to be, free of all costs in Ancient India but this makes a difference in the Guru and not in the Brahmchari. It is the Guru who charges this fee, who is to blame and not his students or the system of Gurukula. Morever free education means education paid for by all and in modern India very few choose to pay for it. Hence the plan of paying individually for one's own education is a necessity over which the Gurukula at Kangri has no control. The day, however, is not far when with the help of the *alumni* of our *Kula* we may be able to do away with this deficiency too.

And now as to what the inmates of the Gurukul will do when they have finished their Brahmcharya career. Of what practical use will they be to human society? This is a thorn which pricks even those whom the Gurukul counts among its lovers. My view of the matter is that it is a very important question but some of our preconceived notions have shrouded it in mystery. The first thing that I wish to say is that the future of the Brahmchari cannot be said to be in the dark. The idea— a very wrong one—is abroad that the future of all except those who are graduates of Universities established by the will of the Emperor of India is enveloped in darkness. But nothing can be more nonsensical. The Government cannot support even that insignificantly small fraction of Indian population which has thus graduated itself from the Universities and if the future of the remaining teeming millions is not absolutely in the dark why should that of the Brahmcharies be painted as such. All the lines of trade, commerce and other private enterprises are as open to them as to any body and if the Gurukul succeeds in turning them out as true Brahmcharies what an ordinary man does with great trouble and uneasiness of mind they will accomplish with signal calmness, perseverance and virtue. The Gurukula according to its prospectus, will soon open technical classes, so that at present the question is, in more ways than one,

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much before time. In the first place India requires practical reformers in every field of thought and activity. An to supply it with such men is itself the most practical of a practical works. In the second place we stand in nee of practical scholars, to use a novel phrase, to do th practical work of crushing with literature luminous wi incontrovertible argument all the shameful calumnies th have been hurled against the history, philosophy, religi and other products, of Indian thought. He must ha a strange value for words who does not think all this practical work. It is therefore to call into play the hyp critical faculty to raise this question of practicability in t technical sense. It is as I said much before time. Wh is required is not criticism where there is at present noth to criticise but wise and sagacious suggestion to he this noble cause. India is fast approaching on tim when Government diploma holders too will have to cha out a path for themselves and their diplomas will be as us less as those of the Gurukula or any other private educati al institution are considered at present. A *Snatak* (g duate) of the Gurukula will have at least this consolati that he is a better man taken in the fullest and best sen of the term and that while equally learned he is more virtuo more healthy and more contented than his fellow-broth of a Government College. He will be knowing himse his country and the literature, science, and philosophy of forefathers and these are by themselves enviable posse ions. One possessing these cannot by any stretch of ima nation be said to be at a loss to supply his worldly wants as to die the death of starvation. But notwithstanding this which is, to an unprejudiced mind, decidedly in fav of the bright future of the Gurukula students, I do not he tate to say that the Gurukula authorities have to think, they themselves admit in their prospectus, on this point a from their courage, perseverance and enthusiasm we m expect that they will solve the problem with the sa

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foresight and steadfastness with which they have cracked the educational nut by establishing the Gurukula and that will be a red letter day in the annals of modern India when it will be said that many of its miseries, woes and clamaties-whether due to practical or theoretical deficiencies it matters not—were buried in the bosom of time speedily gone by to be sad memories of a sadder past.

Ratan Lal.

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How a nation lives.

I

'Each nation is an organism having an end unto itself which is different from the end that regulates the activities of other similar organisms, other similar nations. The nationality that constitutes a nation is the *individuality* of a nation.' (1) How is this *individuality* preserved ? (2) How does a nation live ? (3) The 'nation' has a body as well as a *soul*. (4) What elixir can revive the spirits of a 'half-dead' nation. Is there or is there not a 'mantra' which enables a nation to attain wealth, honour, power self govt, and universal rule ?

It is apparent that there does exist some universal principle of 'national life', otherwise it would become impossible for the leaders of a nation to lead and guide correctly, their fellow-countrymen. Nature loves order, not chaos. She observes most strictly the law of uniformity in the material world; and there must, in the moral and political world also, exist some kind of order and constitution.

Surely Clio the omniscient goddess, the '*History* of ages', can teach us laws which regulate the growth and life and the decay and death of nations. It has been well said, that 'an intelligent appreciation of history is the first sign of a real national revival among nations that have been roused from their torpor by coming into contact with progressive communities".

Only a few lessons that we learn from the study of history will be pointed out here.

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The study and preservation of National History is one of the most important ways of keeping a nation alive.

The degraded position of the Hindus can be mostly accounted for, by the indifference and neglect shown by the Brahmans towards the Study of National History. The orthodox Pandits still consider history as merely a record of births and deaths, or at best a means of beguiling leisure hours. These leaders of our nation learn philosophy, Science, Astrology but they have no faith in the study of national history as a means of national regeneration. Among the learned Pandits of Kasi and Nuddea are to be found many excellent grammarians conversant with the most intricate rules of Prosody, astrologers who can calculate to the fraction of a minute the time of eclipses, or Nayyayiks who are expert in hair-splitting arguments. But where are our experts of History and Political Science? What Pandits know even so much as the date of the Mohmmedan invasion of India? They live in a Fool's Paradise, dreaming of Swarga; paying no heed to the diurnal motions of this earth. 'The world is an empty show;' all is Maya; and *history* is a 'Vision of Vanity'

Is it not a matter for shame and regret that the learned men of an ancient and civilised country should not possess even the slightest knowledge of their nation's biography.

No Pandit of Kasi and Nuddea has ever attempted to write a single reliable and authoritative book or Indian History or Polity. No one ever cared to compose *Sutras* on these subjects.

The keeping alive of national history is one of the most essential conditions of the life of a nation. The study of history is the best cordial for drooping courage. The liberation of Italy began with the study of Dante.

The history of the glorious past revives in the sicken-

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ning hearts the hopes of a future. Mazzini was arrested by the Austrian Government for the offence of having recited a few solemn pages in praise of a brave Italian soldier. Mazzini writes:— " So terrified were the wretched Government of that day at the revival of any memories calculated to make us think less meanly of ourselves. *They would have abolished History itself had it been in their power.* "

History is the record of a nation's Karmas on which depends its destiny. ' Nations by themselves are made. ' If a nation falls on evil days ; loses its honour, wealth, country and independance ; it cannot regain the Olympian heights from which it has fallen by abusing the conquerors, When famine and pestilence, immorality and evil customs work havoc in a country, the nation should seek for the causes within itself. The sufferings of a people are due to their own misdeeds. The root of their miseries can be traced only to the loss of morality, patriotism; moral courage and other virtues, among the individuals of the nation. A nation which does not commit suicide by falling into idleness, cowardice, selfishness and luxury, cannot be conquered even by all the nations of the world combined. A fallen nation must begin with waging war against her ' internal foes " which eat into the very vitals. ' Self conquest ' alone leads to ' Sovereign Power. '.

" Subdue first of all thy own self,
Next thy friends, last thy foes
Three victories are these of him
That would a conqueror's name attain.

(Bushido.)

It is through the study of history that we come into personal contact with the souls of Sri Shankaracharya, Lord Buddha, Sri Ramchandraji and Guru Gobind Singh,

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the stories of whose lives lead the nation to 'ever new conquests.'

The lives of great men are a source of constant inspiration for the youths of a country. 'Ancestor Worship' is at once the religion and patriotism of Japan. Let us have more and not less of true *Shradhs*. The greatness of Japan is due to its virtues as a nation. Bishop Bikerstaff wrote, "The success of Japan has been due to her own good qualities.—" Port Arthur stands for the proof that a nation does not become great because of the colour of its population or because of its geographical position, but because of *the power within it*.

Stead writes, "It is not because Japan is an *Asiatic* country, or because the Japanese skin is brown that she has become what she *is*. It is due to far more worthy reasons than either of these; it is because of the unceasing labour, the unwavering effort of the Japanese people to make Japan great, and themselves worthy of a great Japan."

The extraordinary faith in the destiny and mission of their nation, is the outcome of the deep and passionate love and reverence of the Japanese for their national heroes and national institutions. The memory of their ancestors teaches them to make united sacrifice in times of national danger and progress in times of peace. The life and existence of a nation depend on the character of the individuals composing it, and the character of a nation is sustained by the lives of country's great men. The success of a nation depends on *its* character. A few Spartans beat back ignominiously the powerful host of the Persians. England beat Spain, although the *Armada* consisted of very many more vessels than were then in possession of the English. The French beat all the European armies, including British corps too, from 1792, to 1813.

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The Japanese beat bulky Russia, and the Boers held out close on three years against overwhelming odds. 'History is full of such examples; and if people only care to study it, they would find that all history is one of minorities.' The character, the spirit, the great spirit is the great winner of battles. The spirit that fills a man with the true sense of immortality, that is with the feeling that he has obligations not only towards his contemporary fellow citizens, but also to those that will be his citizens in the generation to come. This spirit is strength great strength.

Numbers will not do. Spirit is vanquished by spirit alone, character can be combated by a like character. The monster population of India may not be a source of strength to her. To weigh probable success by numbers, to leave out the universal leverage of character, of spirit, is not only ridiculous but most dangerous also!

Let us ever remember that for moral development the example of a life is an essential condition. Character is an *art* and not a theory. The daily life of a man can teach us lessons of far more importance than all the books on morality. The worship of heroes is the law of human progress. According to Carlyle the history of the world is the biography of its greatmen.

From the study of national history we learn to cherish our national institutions. Besides individual character a nation's life depends on her institutions. These customs and rules are also made to safeguard the morals of the nation; and to preserve the memory of the national heroes. No two persons are exactly alike; each is a distinct personality, similrly each nation has a distinct living entity.

Next in importance to 'virtue' and character is the preservation of national institutions. Every nation, like every true organism, has its own ways of life, ways of thought, habits, customs, traditions, festivals, rituals

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and religion. These peculiarities mark the *personality* of the nation. Each nation of the world stands out with a distinct individuality and a distinct mission in the progress of humanity. Men dress themselves primarily to cover indecency and to guard against the exigencies of the climate, and 'dress' serves yet a third purpose. It shews your *nationality. Dress is a national institution.* Again national language is one of the most dearly prized possessions of a civilised and respectable people. The customs and institutions of a nation enclose its soul—its virtues and will—as an oyster encloses a pearl.

A living nation cherishes with the utmost care her institutions and her religion, language, laws, and literature. It is through the knowledge of national history that a nation learns to have a true appreciation of the national institutions.

National History leads to National unity. We hear so much about 'National unity'. All sorts of fantastic schemes are proposed to '*unite*' the people. But the one real means of national unification is the spreading broadcast of national history. Who does not bow down before the illustrious dead ? The noise of calumny and petty jealousies is hushed on the grave of the national hero. 'Ancestor worship' is the great means of the unification and solidarity of the Japanese people Mr. Stead bears witness to the solidarity of the Japanese in these words ; "Naturally there must exist and always do exist differances among the various sections of the Japanese nation, but they are in-effective when exposed to the binding force of patriotism.

The nation is not rent by Schism and divisions but is always unanimous on essentials, however factions may differ in details."

On the day of the national festival, we forget our

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petty rivalries, party feelings and sectarianism in the name of our ancestors. On the Holi, Dewali, Dasehra all Hindus rejoice in the sense of brotherhood. Stories of national glory elate us all alike.

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THE REVIEWS REVIEWED.

THE MORALITY OF THE RAMAYANA.

Mr. T. Ponnambalar Pillai M. R. A. S. contributes an article under the above heading to the June number of the *Malabar Quarterly Review* The writer states at the outset that the views expounded by him in the article under review are in reality those entertained by the late lamented Professor Sundram Pillai of the Trivandrum college. The position taken up in the article is indeed strange and anomalous and one cannot resist the impression that Professor Pillai was a scholar who had been gifted by nature with an over—exuberant and superubandant fancy and who, whenever the solution of a serious problem was to be attempted, freely drew upon his imagination. It is claimed by the writer that the data on which Professor Pillai's conclusions were based were derived from the Valmiki Ramayan. Whoever has studied the Valmiki Ramayana to advantage will demur to this view. The writer most generously seeks to defend Ravana—the great monster of lust and the incarnation of cruelty, savagery, and brutality. The charges against Ravana are.

(1) That he defeated the celestials and imprisoned them.

(2) That he annoyed the sages while in the performance of their religious rites.

(3) That he abducted Sita, the wife of Rama.

In reply to the first charge Mr. Pillai says:—

As has already been pointed out, the devas or celestials did not descend from the heavens, but were only the kith and kin of the Aryan trespassers. Their mission was not friendly and they were in quest of conquest. Ravana would therefore have been justified not only in retarding their progress, but also in carrying the campaign into the enemy's country or Deva Loga. He vanquished them in a fair fight and there is nothing unusual in imprisoning prisoners of war.

The fact that the Devas were not celestial beings but only

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deeply religious Aryas who after retiring from mundane affairs busied themselves not with theological advocacy or rhapsodical solemnity but with the furtherance of learning and the spread of enlightenment does not prove that they too were "trespassers" like their brethern of the warrior caste even if it be granted for the sake of argument that the latter were so—the fact that Rama did not add Lanka to the Indian Empire does not, however, go to prove that he was fond of fighting for self-aggrandisment. The writer has quoted no verses from the Ramayana to substantiate his astounding contention that the Devas were in quest of conquest. The following shloka (vide Uttarkand Valmiki Ramayan) shows on the contrary that Ravan was a misproud, vainglorious and arrogant sovereign whose ambition knew no bounds and who was determined to carry fire and sword to Deva Loka and to indulge in causeless strife.

सुपर्ण नागयाक्षाणां दैत्यदानवरक्षसाम्

अवध्योहंप्रजाध्यक्षज देवतानां चशाश्वत

If Ravan was not determined to become the most notorious *agent provocateur* why did he crave so preposterous a boon and why was he anxious to become invincible against the devas.

In regard to the second charge the writer says :—

With regard to the molestation of sages, it has already been stated that they were the Vaidics or priestly portion of the Arya intruders. History has repeated itself over and over again. They were the missionaries that preceded the conquest of Driavidia by the Aryans.

This, again, is a startingly gratuitous assumption. Not a jot or tittle of evidence has been adduced to prove it; on the contrary we come across verses like the following in the Valmiki Ramayana.

But demons haunt it, prompt to stay.
Each holy offering I would pay,
Be thine, O lion lord, to kill
These giants that delight in ill,

This day, beloved child, our feet,
Shall rest within the calm retreat,
And know, thou chief of Raghu's line,
My hermitage is also thine.

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O Princes, monsters fierce and fell,
Around that distant forest dwell
On blood from human veins they feed
And various forms assume at need,
With savage beasts of fearful power
That human flesh and blood devour,
Our holy saints they rend and tear,
When met alone or unaware,
And eat them in their cruel joy ;
These chase, O Rama, or destroy.

The reply to the third charge is indeed very curious. Says the writer :—

Under the articles of war there appears nothing unsusual in the abduction of Sita. When Ravana, the all—powerful king of Ceylon, heard of the affront offered to his sister—one of the first ladies of the realm—he must naturally have been incensed at the ungallant and cowardly conduct of the invader.

We wonder what articles of war justify the abduction of of the enemy's wife. Surely the present code of international law does not sanction the kidnapping of married women. As regards the ancient law Manu says down distinctly that non-belligerents and those that have no arms are to be left undisturbed. Magasthenese also says that, when the Aryas fought the peasantry went on with their work undisturbed. Surely Sita was not an Amazon. Moreover it is a monstrous perversion of the truth to say that Ravana carried away Sita because she belonged to the enemy's party. He abducted her because he had heard accounts of her transcendental charms and captivating beauty and his lecherous imagination had been fired. Sarupnakha knew the character of her brother and thus appealed to his lower nature.

And Rama has a large—eyed spouse,
Pure as the moon her cheek and brows,
Dearer than life in Rama's sight,,
Whose happiness is her delight,
With beauteous hair and nose the dame
From head to foot has naught to blame.
She shines the wood's bright gooddess,
Queen of beauty with her noble mein
First in the ranks of women place
Is Sita of the dainty waist

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In all the Earth mine eyes have ne'er,
Seen female form so sweetly fair
Goddess nor nymph can vie with her,
Nor bride of heavenly chorister,

He who might call this dame his own,
Her eager arms about him thrown,

Would live more blest in Sita's love,
Than Indra in the world above,

She, peerless in her form and face.
And rich in every gentle grace,

Is worthy bride, O king, for thee,
As thou art meet her lord to be.

I even I, will bring the bride
In triumph to her lover's side—

This beauty fairer than the rest,
With rounded limb and heaving breast

Each wound upon my face I owe
To cruel Lakshman's savage blow

But thou, O brother, shalt survey
Her moon like loveliness to-day.

And Kama's piercing shaft shall smite
Thine amorous bosom at the sight,

If in thy breast the longing rise
To make thine own the beauteous prize,

Up, let thy better foot begin
The journey and the treasure win,

If, giant Lord, thy favouring eyes
Regard the plan which I advise,

Up, cast all fear and doubt away
And execute the words I say

Come giant king, this treasure seek,
For thou art strong and they are weak

Again it is manifestly and obviously unfair to say that Ram Chandra offered any affront to Sarup-nakha. She brought all her misery on herself. Like a shameless hussy and a brazen-faced strumpet she made immoral overtures to Rama in the presence of his wife. Rama and Lakshmana tried to treat the matter lightly thinking that their bantering tone would turn the woman from her evil design and lead her to desist from her lustful purpose. But the words of him whom she was devouring with looks indicative of fierce passion and lascivious desire only served to feed the fire of her passion and to make her desperate. She believed that Sita stood in her way and being a cannibal, thought of eating her rival up. It was only when she was

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on the point of executing her friend's design that Lakshman cut off her nose. All the legislators of the world allow an individual the right of self-defence. Even the Indian Penal Code lays down that some acts otherwise criminal become lawful when done in self-defence. The following quotation from Griffith's Ramayana will bear out the truth of what we say.

Again inflamed with love she fled
To Rama, in his leafy shed
Where Sita rested by his side,
And to the mighty victor cried;
'What, Rama canst thou blindly cling
To this old false misshapen thing
Wilt thou refuse the charms of youth
For withered breast and grinning tooth
Canst thou this wretched creature prize,
And look on me with scornful eyes,
This aged crone this very hour
Before thy face will I devour
Then joyous, from all rivals free,
Through Dandak with I stray will thee.
She spoke, and with a glance of flame
Rushed on the fawn-eyed Maithal dame!
So would a horrid meteor mar
Fair Rohini's soft beaming star.
But as the furious friend drew near
Like death's dire noose which chills with fear,
The mighty chief her purpose stayed,
And spoke, his brother to upbraid;
He spoke! then Lakshmna's wrath rose high,
And there before his brother's eye,
He drew that sword which none could stay,
And cleft her nose and ears away.

It is all bosh to say that Ravan treated Sita cavalierly. If he did not kill her it was because he was dying with unlawful love and if he did not forcibly violate her chastity it was not because he was restrained by any scruples but because he knew that she was so devoted to her husband that she would kill herself if a scoundrel even thought of defiling her. Paradoxical though it may appear the fact is that Sita escaped becoming the victim of Ravan's lust because he loved her passionately, blindly, and furiously. Again the writer is loud in his condemnation of the alliance formed between Rama and Vibheeshan as unnatural and unbecoming. We fail to understand Mr. Pillai's point of view. Is

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there no higher duty than that which one owes to his country and his kindred? Is there no absolute standard of morality and righteousness? If there is what is one to do, when the interests of one's country conflict with the dictates of righteousness and *dharma*. Is patriotism commendable even when it stands for oppression, aggression, iniquity, injustice, and outrage? Says Herbert Spencer:

"To me the cry—"Our country, right or wrong," seems detestable. By association with love of country the sentiment it expresses gains a certain justification. Do but pull off the cloak, however, and the contained sentiment is seen to be of the lowest. Let us observe the alternative cases. Suppose our country is in the right—suppose it is resisting invasion. Then the idea and feeling embodied in the cry are righteous.

Suppose it is doing something which, by the hypothesis, is admitted to be wrong. What is then the implication of the cry? The right is on the side of those who oppose us; the wrong is on our side. How in that case is to be expressed the so-called patriotic wish. Evidently the words must stand—"Down with the right, up with the wrong!" Now in other relations this combination of aims implies the acme of wickedness. In the minds of past men there existed, and there still exists in many minds, a belief in a personalized principle of evil—a Being going up and down in the world everywhere fighting against the good and helping the bad to triumph. Can there be more briefly expressed the aim of that Being than in the words–"up with the wrong, down with the right"? Do the so-called Patriots like the endorsement."

There was nothing dishonorable in the conduct of Vibheeshan. He was not a coward but a truly valiant man. Genuine valour consists in acting up to one's conviction in defiance of stupid sentiment and irrational tradition. He had convinced himself that the *Right* was on the side of *Rama* and the *Wrong* on the side of *Ravana*. He reasoned with his brother, remonstrated and expostulated with him. But when he found that all his objurgation fell on deaf ears, he manfully deserted the unrighteous cause although it was his brother's and his country's cause and allied himself with the forces of righteousness even though they were represented at the time by one who was the enemy of his country and kindred. In doing

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this he displayed a species of moral courage which may not be appreciated in this age when communal selfishness is regarded the supreme rule of life, but is sure to be commended by posterity when the Vedic civilization will have been revived and geographical limits will no longer restrict the sympathy and love of mankind and truth will be valued more than " patriotic " ardour and morality will be prized above expediency born of false notions of duty to one's country. All honour to Vibeeshan we say! May there be many like him in this age when refined selfishness has dethroned cosmopolitanism and *Dharma* and has usurped their authority and credentials. If Vibhehan was a traitor, traitorous conduct will be the rule of life in ages to come. The bias of patriotism is the bane of modern civilisation. It is responsible for much of the jobbery, tergiversation, oppression, jingoism, dishonest Imperialism, territiorial aggrandisment, hypocrisy, and dissimulation which pass current as diplomacy, &c. &c with which the present age is infected. If the Vedic Religion and Vedic civilization spread in the world there will be but one country and that will be the world, but one nation and that will be humanity and but one Sovereign Lord and that will be *Dharma*.

Mr. Pillai tries to discredit the Ramayna as an authentic chronicle of historic events on the ground that Ravana is described in it as a monster with ten heads and twenty hands, approaching the Grecian Hydra and that investigations in Palaeontology, do not reveal the existence of the remnants of such Rakshasas. A careful study of the Ramayan, however, shows clearly that Valmika never intended to convey the monstrous idea that the king of Lanka was possessed of ten heads. The Shlokas conveying that meaning were interpolated in the Pauranic period of Indian History when the love of the marvellous had increased to a terrible extent. Fortunately the interpolator has only interpolated and has not taken the trouble to expunge. Many *shlokas* preserved from the old text support our contention. When Maruta saw Ravana asleep in his palace we find it stated.

तस्य राक्षस राजस्य निश्चक्राम महामुखात्
शयानस्य विनिश्वासः पूरयन्निव तद्गृहम् ॥

It may be noted that मुखात is in the singular. The word महा only shows that Ravana had a big head. Then again:—

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कांचनांगदसन्नद्धौ ददर्श स महामनः ।
निक्षिप्तौ राक्षसेन्द्रस्य भुजाविन्द्रध्वजोपमौ ॥

Here we have a mention of two arms only and that to when Ravana was asleep and hence had his natural form. In the following shloka he is said to have two eyes only.

तस्य क्रुद्धस्य नेत्राभ्यां प्रापतन्नश्रुबिन्दव :।
दीपाभ्यामिव दीप्ताभ्यां सार्चिषःस्नेहबिन्दव :

Again only one head is spoken of by Rama when he say to Ravana.

अद्यतेमच्छरै श्छिन्नं शिरो ज्वलितकुंडलम् ।
क्रव्यादा विनिकर्षन्तु विकीर्णं रणपांसुषु ॥

But all doubt is set at rest when Valmiki describes t dead body after death. When the widows of Ravana come t the field of battle, give way to grief and indulge in lamen tion we find it stated.

उत्क्षिप्य च भुजौ काचिद्भूमौ सुपरिवर्तते ।
हतस्य वदनं दृष्ट्वा काचिन्मोहमुपागता ॥
काचिदंके शिरः कृत्वा रुरोद मुखमीक्षती ॥

The Grammatical forms भुजौ शिरः &c. may be specially note

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BRAHMVADNIS.

Mr. Ram Prasad Chanda contributes a short but readable article on the above subject to the July number of the *"East and West."* He quotes the following opinion of Harita in support of the view that in ancient times even women wore the sacred thread and devoted themselves to the study of the Vedas and sciences.

There are two classes of women the Brahmvadnis and those who are married without delay. The Brahmvadnis assume the sacred thread, kindle the sacred fire, and beg alms from the members of their own family. The initiation ceremony of those who are married without delay is briefly performed at the time of their marriage and then they are married.

Harita is a comparitively recent commentator. But the practice of investing women with the sacred thread and of instructing them in the Vedas and sciences is as old as our oldest scriptures. Hare are a few citations in support of this view.

ब्रह्मचर्य्येण कन्या युवानं विन्दते पतिम् । (Atharva Veda)

Let a maid take unto herself a suitable husband after having completed the period of Brahmcaharya (. i e. after having studied the Vedas and led a life of strict continence).

समानं ब्रह्मचर्य्यम् ।

(Ashwlyan shrot sutra.)

Men and women are equally enlitled to lead a life of Brahmcharya.

पत्न्या अपि मन्त्रपाठो भवत्येवेत्यादि ।

(Katyayana Shrout Sutra.)

Let the wife also recite Veda Mantras.

यद्यम्नायो विदद्दयात् ।

(Gobhil Grihya Sutra.)

Let the wife also read the Veda

प्राशृतां यज्ञोपवीतिनीमभ्युदानयत् जपेत् सोमोऽददद् गन्धर्वायेति ।

(Ibid.)

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Let the maiden that is adorned with beautiful garments and *wears the sacred thread* enter the hall where the marriage is to be solemnised and let the bridegroom read the mantras beginning with सोमोऽडइद्

जातिं तु बादरयणोऽविशेषात् तस्मात् स्त्रपि प्रतीते जात्यर्थस्या विशिष्टत्वात्

Women also belong to the human race and are therefore entitled to the study of Veda.

In the Ramayana also we read that Tara was well—read in the Veda and that Anusuya was a holy women whose feet were touched by empress Sita.

Mr. Chanda speaks of Gargi who had challenged Yajan valkya twice and held a logomachy with him, of Sulabha who continued a Brahmcharni all her life and spent her life in the pursuit of learning. This is what the scholarly lady says about herself.

"There was a well-known royal sage named Pradhana, of whom you must have heard. I was born in his family and my name is Sulabha. Born in that family and after receiving proper education (Vinia) I faild to obtain a suitable husband; I therefore took the vow of a nun and am now wandering alone striving for final emancipation (Moksha.)"

Be it noted that Sulabbha had engaged in an acrimonious discussion with king Dharamadayaja Janaka of Mithila and worsted the monarch and that although a Kshatrya she was admitted to the right of a *Brahmvadni*.

We may point out here that in the Vedic period women were honoured so much that many of then were *Rishikas* (expositiors according to us and composers according to occidental scholars,) of Vedic Richas. A list of these scholarly ladies is given in the following verses.

गोधा घोषा विश्ववारा पालोपनिषत्रिपत । ब्रह्मजाया जुहूर्नाम्नी अगस्त्यस्य स्वसादितिः ।
इन्द्राणी वेन्द्रमाता च सरमा रोमसोर्वशी । लोपामुद्रा च नद्यश्च यमी च शश्वतौ ॥
श्रीर्लाक्षा सार्पराज्ञी वाक् श्रद्धा मेधा च दक्षिण । रात्री सूर्य्या च सावित्री ब्रह्मवादिन्य ईरिताः ॥

Mr. Chanda is right in thinking that Buddhism had an adverse

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influence on the status and position of women. But it is a remarkable fact that even in the time of Shankracharya there were erudite ladies like Vidyadhari who acted as an umpire in the discussion held between the great reformer and her husband the celebrated Mandan Misra and decided against her lord. After her husband was worsted she herself held a discussion with Shankara and was likewise defeated. The learned writer concludes his article with the following remarks.

It may be asked, can the order of the Brahmavadinis be now revived The Seva Sadan and other similar organisations may and are trying to revive the spirit of this order, but they cannot revive its form. But should not those Hindus who still continue to wear the sacred thread, revive the ancient custom ofgiving the sacred thread to their daughters as well, and throw open to them all the educational privileges and liberties of which the sacred thread is the symbol?

It deserves to be more widely known that enlightened Arya Smajists do give the sacred thread to their daughters and in their Kanya Mahavidala (Girls' College) at Jullundur many maidens that have been duly invested with the *Vajnopavita* are receiving instruction.

We hope that the Kanya Mahavidyala authorities will take early steps to enforce the study of classical Sanskrit. The Mahavidyalya is doing useful work and deserves the support of all who earnestly desire to bring back the *age* of Gargis and Maitreyas. The Mahavidyalya has a well—managed Boarding House attached to it and we believe that with all its defects (which will, doubtless, be removed as those at the helm of affairs will gain further experience and will profit by the advice and counsel of others) it is the only institution in India where Hindu and Aryan girls may be safely sent for education.

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Reviews and Notices.

Ramade Ka Jivan charitra by Pandit Madho Ram Pleader Umballa– Pandit Madho Ram is one of our veteran publicists. He has been watching the current of public life in India for the last 2 decades. He is also the author of some excellent vernacular books. His latest work quite sustains his reputation as a level-headed writer with a chaste, elegant and lucid style. The book under review is delightful reading. The writer has displayed an astonishing grasp of the salient features of Ranade's eventful life and a power of psychological dissection rarely to be met with in our Punjab biographers. We congratulate Pandit Madho Ram on this fine production and commend his work to the attention of all interested in the social and moral well-being of our country.

My advice to Young Hindus by Pandit Tulsi Ram Misra M. A. M. R. A. S. Professor Gurukula Kangri.

It is an excellent brochure nicely printed and beautifully got up containing sensible and valuable advice.

Price annas 4/. Can be had of the author.

An open Letter to Youngmen of Bengal by the same author. There is no saying how may young and hopeful lives have been ruined by the canker of anarchism—a pest imported into this hoary land from the youthful west. Pandit Tulsi Ram's brochure is an eminently opportune and timely publication and will do much to relieve the tension and clear the air. The writer sympathises with the budding aspirations of his youthful countrymen but appeals to them in the name of the glorious civilization bequeathed to us by the sages of yore to desist from extraneous methods of obtaining redress of wrongs which are repugnant to our moral sense and antagonistic in spirit to the teachings of Rishis and the traditions of our race. The pamphlet deserves to be read by every youngman. Can be had gratis from the author.

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The Gurukula Samachar.

Motto I :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda.*

Motto II :— The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

Further additions to the staff.

Pandit Shiv Shankar Kavya Tirath, the well-known Arya scholar and Author of "Omkar Nirnaya" "Jatia Nirnya" and many other works, has joined our college staff as Professor of Vedic Literature Pandit Tulsi Ram M. A. M. R. A. S. has been appointed Professor of Philosophy and has joined his post. He is a scholarly gentleman of wide repute and an experienced Professor. Besides he is a staunch believer in the doctrines of the Divine Church. Both these gentlemen are valuable acquisitions. We can now say without fear of contradiction that our college as regards staff and equipment is inferior to no other college of the same status in these provinces. We welcome both of our new colleagues and hope that they will serve the institution for life.

Our Acharya

Our Acharya (Mahatma Munshi Ram) has issued an appeal in English for the Gurukula. We print the appeal below and hope that it will meet with a generous response at the hands of the educated public. Mahatma Munshi Ram is a veteran who has grown grey in the service of the Vedic church, and has sacrificed his all for the good of his country. He has a claim upon the good will of these for whose sake he has worked night and day and to the detriment of his health, which cannot be lightly passed over and ignored.

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OM,

ब्रह्मचर्य्येण तपसा देवा मृत्युमुपाघ्नत ॥ अथर्ववेद ॥

By the penance of Brahmacharya alone have sages conquered Death. Atharva Veda

GURUKULA

The only hope of fallen India.

The name of the Gurukula is now on the lip of every Indian. The thinking portion of the Muhammadan and the Christian communities have also admitted by their acts that on the system of Education followed in Gurukula at Kangri depends the future salvation not only of India but of the whole civilized world. Without providing the essentials of character-building, without facilitating the natural development of *Sadachar* (सदाचार) no educational institution can rise to a true conception of its duty. And this ideal is the goal to which the Gurukula, which aims at the *resuscitation* of the Bramacharya Ashrama of the ancient Aryans, means to lead the fallen sons of the ancient sages of India.

The Gurukula was opened in Phalgun 1959 (March 1902A. D.)

The site.

The buildings of the Academy are situated in a healthy plain at the foot of the Himalayas, at a distance of about 3 miles from Kankhal (near Hardwar) on the south bank of the Ganges, in the Kangri village lands. The entire village valued at 30,000 Rs. is a gift from Shriman AMAN SINGHJI who has, in addition, gifted away 12,000 Rs. in cash for founding a foreign mission fund for the use of the Snataks (graduates) of the Gurukula Academy and has executed a will as regards the rest of his property in favour of the governing body of the Institution.

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The Course of study.

Extends up to the 16th year of the Brahmacharies joining the Academy. After the tenth year the Brahmacharies are required to pass the Entrance examination (अधिकारी परीक्षा) called the " Adhikari Pariksha " By this time they finish Ashtadhyayi and Mahabhashya in Sanskrit Grammer, the Nyaya, Vaisheshik, Sankhya, Yoga, Darshanas together with the first half of Vedant Darshana by Vyasa, Nirkuta and Chhanda. In *Laukika* (Modern) Sanskrit they are far in advance of Shastries of the Punjab University, while in western science and Mathematics they have read up to the F. A. standard of the same University. Three students have appeared in the examination up till now and all the three were successful in passing it. Two of them are reading in the second and one in the first year of the College classes.

The College Department comprises four classes after passing through which the Brahmacharies go up for *Snatak* (स्नातक) the Degree examination. The Degree examination course consists portions of the Rig and Yajur Vedas, the Brahmans, the Vedanta, *Uttara Mimansa* Darshanas, the most advanced works in Sanskrit literature, English literature up to the B. A. standard and an alternative Course in Science, History and Economics, or the Eastern and Western Philosophies and Ethics up to the M. A standard. The remaining two years are set apart for Post-graduate studies, during which the *Snataks* of the Academy are expected to finish the whole of the Vedic Course and to devote themselves to some special branch of research work.

The number of Students

reading in the Academy at present is 245. These are divided iinto twelve classes. In order to find out the real work which the Institution is doing, a visit to the Gurukula is absolutely necessary. A mere glance would shew the difference between the physical and moral development of the Gurukula Brahmacharies and the students of other Educational Institutions.

The College staff.

Consists of the following Professors :—

(1) Mahashaya Ramadeva B. A. acting Acharya and Professor of English Literature.

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(2) Pandit Shiva Shankar Kavya Tirth Professor of Vedic Literaure.

(3) Pandit Kashinathji Shastri Professor of Sanskrit Literature and Philosophy.

(4) Mahashaya Bal Krishna M. A. Professor of History and Economics.

(5) Mahashaya Sia Rama B. A. Professor of Mathematics.

(6) Mahashaya Ghanshyam Singh B. Sc., L. L. B. Professor of Physics and Chemistry.

(7) Pandit Tulsi Ram Missra M. A, M. R. A. S. Professor of Western Philosophy.

Almost all of these gentlemen are working on the principal of self-sacrifice, some accepting only the barest subsistence allowance.

The School Staff.

consists of some 13 teachers. The Head Master Mahashay Govardhan is a trained graduate of the Punjab University. He is assisted by a staff containing two graduates, one acharya of the Benares Sanskrit College and five Shastries of the Punjab University. Here too self-sacrifice is in evidence although not to the extent to which it gains in the College Department.

The Vidyalaya Ashrama(School Boarding-house)

is manned by about nine Superintendents out of whom one gentleman belonging to the Ed-Dpt. on losing his wife gifted away the whole of his property to the Gurukula and joined as a life-member. Except taking his food in the Bhandar he takes nothing from the Kula.

A life of strict discipline

is led by the Brahmacharies. Simple but nutritious food is supplied to them. Daily exercise is insisted upon in the morning, and students resort to healthy plays in the evening. Foot-ball, Cricket, Kabaddi, Phari-gatka, wrestling &c. are some of the games and exercises in which students join according to the requirements of their respective ages.

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Moral instruction.

is imparted not only through (उपदेश) sermons by the acharya but through personal example and guidance by the Superintendents.

Debating Clubs.

hold their meetings periodically in order to enable the students to acquire ease and facility in expressing their thoughts in Sanskrit, Aryabhasha and English, and a *Sahitya Parishad* or a society for Literary research has been opened in which learned papers, on Literary, Historical and Scientific subjects, are read and discussed. An annual meeting of this assembly is held with the Gurukula annual *Mela* when learned Pandits and University gruduates come from outstations and take part in deliberations upon some of the serious problems of life.

The needs of the Gurukula.

The work done at the Gurukula, under considerable difficulties and in teeth of the bitterest opposition from the most powerful agencies in the world, is, in the opinion of those whose opinions are entitled to some weight, encouraging so far but paucity of funds stands in the way of its success now, when the improvements of the laboratory and the proper lodging of the College students require ample funds for which the governing body of the Kula has hardly given any signs of moving itself. In order to fit the laboratory properly some fifty thousand rupees are required within the next two years.

For lodging 120 College students the same number of cubicals are necessary. If we take 500/ as the cost of one cubical with a Verandah rupees sixty thousand will be required for this purpose alone.

Then Rupees six thousand are required for a proper Kitchen for the College Ashrama, and another sum of four thousand for building a decent quarter for the Achharya whose personal supervision is absolutely necessary in order to guide the College students in their physical, mental and spritual developments.

These are the immediate wants which, if left unsupplied, might

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not only *retard* the further progress of the Institution but might harm it permanently. But some thing more than this is required if the descendents of the ancient Rishis feel the necessity of guarding their *Sanatan Vedik Dharma*. A Gurukula under Christian management is the latest venture of the Christian missionary. The idea is to present a somewhat modified edition of the Gurukula system of the Ancient Aryans, minus the teaching of the Vedas and the Sanskrit literature, and thus to induce Indian gentlemen (Hindus and Mahommadans alike) to entrust the body and soul of their children from the early age of seven years in the hands of the missionary who "shall seek in every way, both by example and word, to bring the boys to a personal knowledge of God in Jesus Christ, and to a true love for Him." In religious worship "the use of hymns should be as much as possible discouraged, bajans, gazals etc being used. The thaus, dholak, khanjori, tabla, etc., should be used in preference to the organ." In short, the idea is to nationalize the Christian religion in India so that India might be denationalized. The significance of this move on the part of the Christian missionary is not understood at the present moment, but if the American gentleman who has gone home to bring funds comes back successful (about which there is no doubt) and if the institution is launched somewhere near the Himalays, the descendents of the Ancient Aryans, who call themselves Sanatan Dharmis will find their hold loosening over the intellect and the feeling of their progeny. How can this coming catastrophe be averted ? This is the question on the proper solution of which depends the salvation of Vaidik India. I assert emphatically that it is only in the power of the Gurukula at Kangri (near Hardwar) to avert the coming calamity.

But has an expedition ever been brought to a successful completion without the sinews of war. The Christian missionary is sure of starting the proposed Institution with a funded capital of twenty lakhs in the least. He can secure the services of dozens of the ablest men in his community for a nominal salary. His colleagues can be depended upon for acting whole-heartedly and devotedly without any jealousy and bikerings amongst themselves.

Can we lay our hands upon our hearts and say honestly that we can lay aside our jealousies and our rivalries and can offer them as sacrifices at the alter of Brotherly love and Divine Dharma ! can

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we boast of even half a dozen learned men who are ready to obey *Bhagwan Krishna* in discarding self altogether for the mental and spiritual amelioration of their Mother-land.!

And what about funds—the chief instrument of offensive and defensive warfare in the present age ! In order to put the Academy on a decent footing a funded capital of *Fifty lakhs* is required. Ten long years have passed away since the first deputation started to collect thirty thousand rupees for the initial expenses of the Gurukula, and today we find that the funds at our disposal do not reach even the modest sum of *Four lakhs of Rupees.*

The funded capital of the Gurukula at the end of June 1909 was Rs 3,34,064 and As. 5 according to the balance-sheet. Is it creditable to the great Vedic community which takes such a pardonable pride in the Institution, reared for saving their children from the yawning chasm of atheism and Nihilism. Descendents of the Vedik Rishies, of the indomitable Kshatriyas and the philanthropic Vaishyas of old I appeal to you to stretch forth your hands int he aid of the only Institution which can save you from the apprehended hurricane of sectarianism and anarchism which is ready to *pounce* upon the whole civilized world.

An humble servant of the Gurukula.

Munshi Rama.

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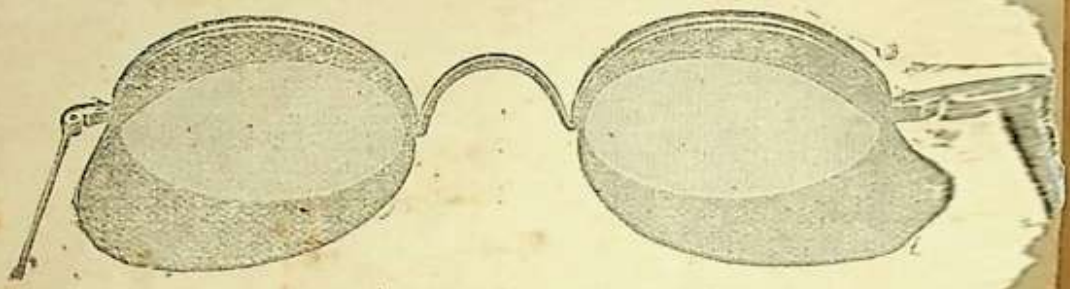

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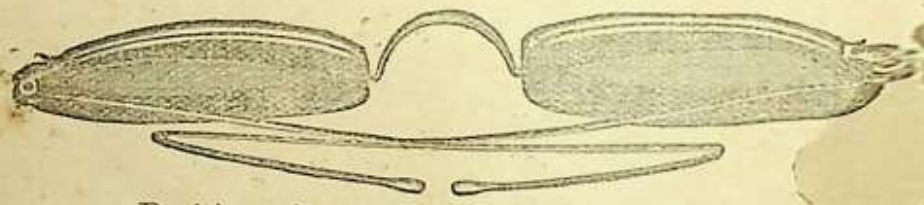

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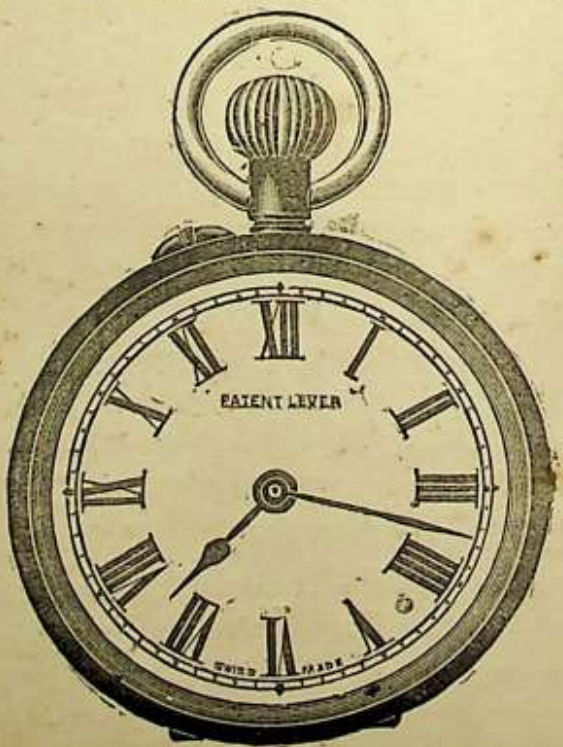

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